لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Tabuk 1358—September, 1979

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian. a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage ;

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 25 N.P. for U.K. should be added to the amount of subscription.

CONTENTS

1. **Lecture Sialkot** ... 219

By The Promised Messiah

2. **Hazrat Maulana Maulvi Nooruddin**
as Khalifatul Masih I ... 241

The Late Ch. Ali Muhammad B.A., B.T.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIV September 1979—Tabook 1358 No. 9

Lecture Sialkot*

Y THE PROMISED MESSIAH

Reviewing the religions of the world one observes that all religions except Islam contain some flaw or other. This is not because these religions were orginally false but because after the dawn of Islam God no longer sustained them. They became like a garden without a caretaker. There was no one to water and weed them, and faults and defects crept into them. All the fruit bearing trees withered and were replaced by thorny bushes and weeds. Spirituality, the essence of religion, was lost and empty words remained. As God wanted the Garden of Islam to remain evergreen and fruit-bearing He watered it at the beginning of each century and saved it from becoming deadwood. Though a reformer was raised at the head of each century, the ignorant people opposed him. They disliked

* Eng : Mirza Majeed Ahmad M.A.

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being cured of such faults as had become their custom and habit. But God did not forego His practice.

In this era, in which the last battle between light and darkness is to be fought, God, finding the Muslims seriously remiss fulfilled His promise again and rejuvenated Islam. After the advent of the Holy Prophet, other religions were not revived and hence died. They lost their spirituality and fallacies crept into them; and they became like a cloth which is never washed and becomes coated with dirt. Ungodly persons interfered with their religions and distorted them to such an extent that they became quite different from their original character. Take for example Christianity; it was based on pure and sacred fundamentals; even though it was incomplete as compared to the teachings of Islam, as the time for complete and perfect teachings had not yet come. Human capacities were yet too imperfect to bear the MESSAGE. The teachings of the Christians were suited to and were adequate for their age. They guided the people to the same God of the Old Testament. But after Jesus the God of Christianity became a different God who was nowhere to be found in the Old Testament and was alien to the Children of Israel. Belief in this God distorted the very basis of the Old Testament. The injunctions for the atonement of sins, and for the safeguarding of chastity which were contained in the Old Testament were thrown to the winds. Now the pivot for the atonement of sins anchored on the belief that Jesus was God and He sacrificed Himself on the Cross for the salvation of mankind. Not only this but many laws of the Old Testament were done away with. This changed the complexion of Christianity to an extent that should Jesus appear today, he would fail to recognise this religion. It is strange that those who were ordered to strictly follow the commands of the Old Testament suddenly decided to forego the Law. For example, it is not mentioned anywhere in the New Testament and though eating of swine's flesh is forbidden in the Old Testament yet I allow its use; the Old Testament insists on circumcision yet I cancel it. How did it become possible

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that words not uttered by Jesus became part and parcel of Christianity? The decadence of Christianity was a sign of the coming of Islam, a universal religion. Before the advent of Islam other religions like Hinduism too had deteriorated. Idol worship had taken roots in India. It is the legacy of this deterioration that according to the Hindus, God, Who in the exercise of His attributes is not dependent on matter, became dependent on it so far as creation is concerned. This false belief led to another which is full of polytheism; that all particles and souls are eternal. Had they pondered over the attributes of the Almighty they certainly would have judged otherwise. If God in His attribute of creation, which is inherent in Him, is dependent on matter, then why is He not so dependent for sight and hearing. Human beings cannot hear without the air, nor see wihtout the aid of light. Does God have this shortcomings too? Is He dependent on air for hearing and light for seeing? If He is not dependent on them, then be sure that in the exercise of His attribute of creation, He is not dependent on matter either. It is wrong that God is dependent on matter for the exercise of His powers. To apply human attributes, with all their short-comings, to God and hold that non-being cannot beconverted into being is grossly wrong. Human being is limited while God is infinite. By His sheer power He creates another being; this is Divinity. In the exercise of His attributes He is not dependent on matter, had He been so dependent He would not be God. Could He be restrained? Could He not create heaven and earth instantaneously if He so desires? Those Hindus who had any affinity with spirituality and were not slaves to dry logic never harboured such belief as is being presented these days by the Aryas. This is because of the absence of spirituality. All this deterioration, some of it unmentionable, had crept into various prevalent religions. They are alien to pure life.

These signs herald the dawn of Islam. An intelligent person must admit that before the advent of Islam all religions had degenerated and had lost spirituality. The Holy

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Prophet of Islam was the greatest reformer who brought back the lost Truth to the world. No one shares this glory with him. He found the world in darkness and with his advent the darkness turned into light. He did not breathe his last until the people amongst whom he was raised changed their garb of polytheism to monotheism. Not only that they scaled the heights of faith and performed such deeds of sincerity, faithfulness and belief which are unparalleled in the annals of mankind. Such success was never accomplished by anyone except the Holy Prophet. This alone is a great proof in support of his truth. He came at a time when the world was plunged in total darkness and was in need of a great Reformer and did not die until his people changed from polytheism to monotheism. In reality this total transformation was peculiar to him. He transformed a savage people into human beings and human beings in to cultured people and cultured people in to God loving people and made them develop contact with true God. His followers were butchered like sheep in the way of God and were trampled upon like ants but did not forego their faith and instead became more steadfast. There is no doubt that as far as the establishment of spirituality is concerned, he was the second Adam, nay the true Adam through and by whom all the human qualities attained perfection. All the good traits became active and no branch of inherent human qualities remained fruitless. Prophethood came to an end with him not only in respect of time but also in respect of perfection. As he was the mirror of God's attributes ; his Law reflected His grandeur and beauty. His two names, Muhammad and Ahmad portray this. His Ministry is universal and not confined to any particular people. Another proof of the truth of his ministry is that all divine Books, including the Quran, clearly indicate that God has ordained the life span of this world, from the birth of Adam to the End, at seven thousand years. He fixed the cycle of one thousand years each for righteousness and apostasy i.e. in one cycle of a thousand years righteousness prevails and in the other thousand years apostasy holds sway. As I have mentioned

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earlier these two cycles of thousand years each are mentioned in all the Books of Religion. In the first cycle righteousness reigned and idolatry had no place in society. When this cycle of thousand years ended every conceivable form of idolatory replaced monotheism. Then again in the third millennium foundation was laid for monotheism and it spread out as God desired and then in the fourth millennium darkness appeared. In this millennium the children of Israel deteriorated to an extent that Christianity died in its infancy as if its birth and death were simultaneous. Then dawned the fifth millennium which was the era of righteousness. This is the era in which the Holy Prophet Muhammad appeared and God re-established monotheism through him. This is a great proof of his being from God that his advent coincided with the cycle which from the beginning ordained for the establishment of righteousness. I do not make this claim ; it is deduced from the Books of religion. From this could also be inferred the truth of my claim to be the Promised Messiah. The sixth millennium is that of apostasy and it begins with the third Hijra century and ends in the fourteenth Hijra century. The sixth millennium has been named by the Holy Prophet as فیج اعوج (the crooked age). The seventh millennium is the one in which we are living. As it is the last of the millennia it is essential that the امام اخرالزمان (Guide of the Last Era) should appear at the beginning of this cycle. There is no Guide after him and no Messiah but one who shall be his reflection. This Guide who is termed by God as the Promised Messiah is the revivalist of this century and also that of the last millennium. The fact that this from the birth of Adam, is the seventh millennium is not refuted by the Jews and the Christians. This is also conformed from God's revelation to me about the اعداد of Sura ALASAR that the present age is the seventh millennium. All the prophets have agreed on this fact that the Promised Messiah, being the last as Adam was the first, shall appear at the head of the seventh and the tail end of the sixth millennium. Adam was born in the last hours of Friday and as God's one day is equivalent to one thousand earth

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years there is a similarity as to Messiah's creation at the end of the sixth mellennium in the sense that it is the last hour of God's day. As there is a relationship between the beginning and the end God created the Promised Messiah in the manner of Adam. Adam was born on Friday a twin, so was I. I too was born on Friday a twin in a manner that first a baby girl was born then I was born. Such a birth denotes the perfection of sainthood. All the prophets agree that the Messiah would appear at the beginning of the seventh millennium. Recently there was a hue and cry and many articles were published in the Christian world as to why the Messiah has not appeared as prophecied. Some in defeatist manner suggested that as the time had passed without his appearance the church should be taken as his substitute. For the seekers after truth, had there been no other sign about the truth of my ministry, this fact alone that I have been raised at the appointed millennium should be sufficient proof. Rejection of this proof tantamounts to renunciation of all the Books of God. For those who know and ponder over the Books of God this argument is like a bright day and its denial means repudiation of all the Prophet hoods. It would upset the entire system of God's ordained division. Some people believe that as no one knows the time of Doomsday how can one fix seven thousand years as the life span of the world from the birth of Adam to its culmination. Such a belief is held by those who have not pondered over the Books of God. I have not fixed this period arbitrarily. This belief was held by all the religious scholars of yore. Even the Jews hold these views and of course the Holy Quran has indicated the life of mankind since the birth of Adam at as seven thousand years and so do the Books of other religions. This is also derived from the verse :

ان یوما عند ربك كالف سنة مما تعدون . . .

"A day in thy Lord's reckoning is like a thousand years in your system of counting." (22 : 48)

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All the prophets have clearly foretold this and as I have stated earlier it is clearly indicated by the value of the letters of Sura ALASAR that the Holy Prophet appeared in the fifth millennium. On the basis of this calculation this age is the sixth millennium and we cannot deny what God has revealed and find no reason to to doubt the unanimous word of all the prophets. When there is so much evidence available and there is no doubt about the fact that according to Quran and Sunnah this is the last millennium, it becomes indisputable. The Promised Messiah must appear at the head of the last millennium. The claim that no one knows about the hour of the Day of Judgement does not mean that it is not known from any aspect. If this claim is true then the signs of the End given in the Holy Quran and Sunnah cannot be accepted as they too foretell the Event. It is prophesied in the Quran that in the last millennium many canals would be dug, books and newspapers would be printed on large scale, the camel would lose its primary importance as means of transportation. This we see has come to pass. The railway has replaced the camel in transportation. Thus we know that the End is near. God in His revelation اقتربت الساعة and other verses has foretold about the approach of the Day of Judgement. It does mean that the time of the occurrence is hidden in all aspects. All the prophets and the New Testament have foretold the signs of the last millennium. It only means that the exact time of the happening is not known. God Almighty may if He so desires add a few centuries to it, as fractions do not matter; as in the case of pregnancy a few days more or less are considered normal. In majority of cases children are born in nine months and ten days, but the exact hour of the commencement of labour pains cannot be predicted. Similarly if there are a thousand years to the end of the world, the exact time of its happening is not known. To reject the argument put forward by God in favour of prophethood and religious leadership is to destroy one's faith. It is apparent that all the signs of the apporach of the End have manifested themselves and the world is witnessing a great revolu-

tion. A great many of the signs of the nearness of the Day of judgement mentioned in the Holy Quran have manifested themselves. As it is clear from the Holy Quran that in the proximity of the End a great number of canals would be dug, books would be printed in great numbers, mountains would be blasted, rivers dried, a great Man of land brought under plough, ways and means opened for intercommunications, a great controversy about religions shall be waged amongst nations, nations shall overrun other nations in order to annihilate them completely. At such an hour the heavenly bugle would be sounded and nations shall be gathered together under the banner of one faith, except those who are unworthy of the heavenly call because of their rotten nature. In connection with the appearance of the Promised Messiah, Gog and Magog, the two people, have been mentioned in earlier books. Their names indicate that they would make great use of fire and they shall rule the world and would own all the heights. At this hour heaven would bring about a great transformation and days of peace would follow. The Holy Quran has prophesied that hidden treasures discovered, eclipse of the sun and the moon shall take place, plague would ravage the land, the camel would become obsolete indicating that another means of transportation would be invented thereby rendering the camel obsolete. We notice that all the trade formerly carried by camels is now carried by railway. The time is near when people would travel by train for the performance of Haj and to visit Medina; on that day they would be fulfilling the saying of the Prophet

وليتركن القلاص فلا يسعى عليها

Camels will be discarded as a means of transportation.

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The fulfilment of all these prophecies indicates that this truly is the last millennium. God created seven days and approximated a day to a thousand years. By this metaphor the age of the world at seven thousand years is confirmed by the Quranic Sura. God is one and holds dear the indivisible (odd numbers). As

he created seven days in odd number so are the seven thousands. In the light of this it is easy to comprehend that this is the last of the cycles to the End at which the appearance of the Promised Messiah is confirmed by the Books of all the religions. Nawab Siddiq Hassan vouches in his book حجج الكرامه that none of the saiats of Islam has fixed the time of the appearance of the Promised Messiah beyond the fourteenth century of the Hijra. The question arises as to what was the need of raising the Promised Messiah amongst this People. The reply to this is that God made a covenant in the Holy Quran that the Holy Prophet shall be in the likeness of Moses in respect of the earlier and later part of his Ministry. As Moses succeeded against Pharoah of his time, so did Holy Prophet Muhammad against the Pharoah of his time, Abu Jahl, and established Islam in Arabia by numerous victories against the enemy and thus fulfilled the prophecy

انا ارسلنا عليكم رسولا شاهداً عليكم كما ارسلنا الى فرعون رسولا

We have sent unto you a Messenger Who is a witness over you, ever as went a Messenger unto Pharoah. (73 : 16)

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The similarity in the latter period is that God raised a prophet among the People of Moses who was against the use of force and had no part in religous wars. He was a messenger of peace and forgiveness. He came at a time when the moral condition of the Israel had deteriorated to a great degree, they had lost their empire and were ruled by the Romans instead. He came exactly fourteen hundred years after Moses. He was the last of the Israelite prophets. Similarly in the last period of the Ministry of the Holy Prophet He raised me in the likeness of Jesus, son of Mary. During my time, the religous wars were, as had been propheside earlier, suspended. My teachings are based on love and forginveness. I was raised at a time when the Muslims too, like the Jews, had deteriorated ; spirituality was lost and empty rites remained. The Holy Quran had pointed out this state by using the same words as had

been used in the case of Jews

فينظر كيف تعلمون

That He may then see how you conduct yourselves. (7 : 130)

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It meant that the Muslims too would be bestowed with viceroyalty and kingdom but it would be taken away from them because of their misdeeds as it was taken away from the Jews. In Sura Noor God clearly points that as in the case of the children of Israel, so in the case of you people vicegerent of God shall be raised amongst you. Among such vicegerents was Jesus who did not wage any religious war or unsheathed any sword in defence of religion, so it be with the Promised Messiah raised in his likeness among the followers of Prophet Muhammad. Ponder over

وعد الله الذين آمنوا منكم و عملوا الصالحات ليستخلفنهم فى الارض
كما استخلف الذين من قبلهم و ليمكنن لهم دينهم الذى ارتضىٰ
لهم و ليبدلنهم من بعد خوفهم امناً ـ يعبدوننى لا يشركون بى شيئا ـ
و من كفر بعد ذالك فاولئك هم الفاسقون .

The phrase

كما استخلف الذين من قبلهم

is worth consideration, it indicates that the Muslim succession is in the likeness of Mosaic succession. As the Mosaic succession ended in such a vicegerent who appeared fourteen hundred years after Moses and did not wage any war, so shall be Muhammad's vicegerent. Similarly it was mentioned in the Traditions that in the later age majorty of Muslims would become like the Jews and Sura Fatiha also points to this as we are counselled to pray that God may prevent us from becoming like those who were against Jesus and invoked the wrath of God. It is God's practice that whenever He commands or teaches some particular prayer it always signifies that some of the people shall fall prey to such sins from which they have been told to refrain. As the verse : Those Who earned thy wrath ; meant those Jews who amongst the People of Moses rejected Jesus and thus invoked the wrath of God ; the same verse, as it

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is the practice of God, prophesied that in the latter days the Promised Messiah shall be raised among the People of Muhammad, and some Muslims, by rejecting him, shall form resemblance with the Jews. It is not a matter of dispute that if the Messsiah was to appear amongst the Muslims then why he has been called Jesus in the Traditions. It is God's custom that some people are called by other names as in the Traditions, Abu Jahl has been called Pharaoh, Noah as Second Adam and John as Elsia. It is a practice which is not denied by anyone. God has also compared the expected Messiah with former one in the manner that the previous Messiah appeared fourteen hundred years after Moses and the present Messiah appeared fourteen hundred years after the Holy Prohet. He appeared at a time wh.n the Muslim rule in India had been replaced by the British, as after the decline of Israeli Kingdom, the Jews were under the Roman Empire. Another similarity is that Jesus was not a full blooded Jew but claimed lineage from his mother's side; similarly some of my grand mothers are from the lineage of the Holy Prophet but not my father. The reason why God did not favour an Isaeli to sire Jesus was that God was angry with the Children of Israel because of their exeessive sins and in a manner of reproach He made a sign for them that he brought forth a woman without communion with a man so that Jesus had only one of the two parts of Israeli entity. This was a pointer that the next Prophet would not have even that much of Israeli descent. The mode of my birth also contains a sign that the end is near and it would put an end to the promise of the vice-royalty of the Quraish. The appearance of such a Promised Messiah, fulfilling all the conditions was necessary to complete the similarity so that as the Islamic connexion began in the likeness of Moses so it should end in one who is in the likeness of Jesus and that the last may have similarity with the first. For those who ponder with fear of God in their hearts this too is a sign of the truth of my claim. May God have mercy on the Muslims of today that in the matter of their beliefs

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they have transgressed all limits of justice and fairness. They read in the Holy Quran that Jesus is dead, yet they believe him to be alive, they read in Sura Al-Noor that all the vicegerents shall be from amongst the muslims (24 : 56) yet they believe that Jesus would descened from heaven. They read in Bukhari and Muslim that the Jesus to appear for this People shall be from amongst themselves yet they wait for the coming of Jesus of Israel, they read in the Quran that Jesus will not return to this world yet they wish to bring him back and still they claim themselves to be Muslims and assert that Jesus ascended to heaven with his mortal body, but cannot answer as to why. The matter of contention with the Jews was regarding the spiritual ascent of Jesus. They claimed that because he was crucified his soul did not ascend to Heaven as one who is cursed and consequently his soul does not ascend to God. The Holy Quran claims that it points out the fallacies of the Jews and the Christians and passes Judgement on their disputes. The Jews claimed that Jesus was not a righteous man and he was not saved and his soul did not ascend to Heavens. So the point of dispute was whether Jesus was a true Prophet or not and whether like all the true believers his soul did ascend to Heaven. This is what the Quran had to pass Judgement on. If the verse

بل رفعه الله اليه

Indeed Allah exlated him to Himself. (4 : 159)

means that God lifted him up bodily to the second heaven, then how was the real issue resolved. It means that God did not even grasp the real issue and the decision given has no bearing to the Jewish point of view. The verse clearly states that Jesus was exalted by God; it does not say that he was bodily lifted up to the second heaven. Does God reside in the second Heaven? Is it necessary for salvation that the body too should ascend! What is strange about the verse is that there is no mention of the Heaven. It only says that God raised Jesus unto Himself. Tell me if the souls of Abraham, Ismail, Isaaq, Jacob, Moses and the Holy Prophet, God forbid, ascended to somebody else and not God? I strongly assert that to singularise this verse to Jesus and

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exclude other Prophets is heresy and there is no heresy greater than this. Such an interpretation is tantamount to excluding all other prophets except Jesus. The Holy Prophet confirmed of Jesus' elevation on his return from the Ascent. The exaltation of Jesus had only been mentioned in refutation to Jewish claim otherwise such an exaltation is common to all the Prophets, Messengers and the true believers. Every true believer's soul is exalted. The verse suggests such an exaltation. But the soul of a non-believer is not exalted as verse indicates. Those who erred about this before my advent are excusable as they were not warned. They were not exp'ained the true meanings of the word of God but I have now warned you and have explained the true meanings. Had I not come, there would have been some excuse for following the generally held belief but this is no longer true, Heaven and Earth have borne witness for me. Some of the saints of this Nation have borne witness about the truth of my claim by naming me and the place of my birth. I have published these testimonies, some of them recorded thirty years before my appearance. The truth of my claim has been vouched by many pious men who had millions of followers by receiving revelation from God or by confirmation by the Holy Prophet in a vision. Thousands of miracles have been performed at my hand. Prophets of God have foretold the time and age of my appearance. If you reflect, your hands, your feet and your heart bear witness to the truth of my claim. Weaknesses have mounted and many have lost the sweet taste of Faith. The extent of weaknesses, faults, waywardness, materialism and darkness to which this Nation has sunk cries out for a helper. Nevertheless, I have been called دجّال Dajjal (Anti Christ). How unfortunate is the Nation that at such an hour a Dajjal is sent to them. How unlucky is the Nation that at the time of their internal ruin another calamity descends upon them from heaven. They call me the cursed and the infidel. The same words were used for Jesus and are still being used by the unclean Jews but they shall taste the Hell on the day of Judgement. They would cry out as why they do not see there those whom they considered mischievous. The world

has alway opposed those who are from God as the love of world and love for the messengers of God do not subsist together. Had you not been in love with the world you would have recognised me but now you do not. If the meaning of the verse

"Indeed God exalted him to Himself" (4 : 159)

is that Jesus ascended to second Heaven, then some other verse must be presented in which the disputed issue has been resolved. The Jews who are still present in the world deny this very interpretation of such an ascent. According to them he was false in his claim and his soul did not ascend to Him. If there is any doubt about it you can enquire from the Jewish scholars. They do not believe that as a result of death on the cross the soul and the body did not ascend to the Heaven but on the contrary, they assert that one who lies on the cross is cursed and his soul does not ascend to God ; such a soul is not exalted. That is why God refutes the death of Jesus on cross. He says :

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"They slew him not nor did they compass his death upon the cross." (4 : 159)

He added the word قتلوه to صلبوه so that it shold denote that just to be put on the cross does not amount to a curse the condition of being accursed is that one is put on the cross, his legs are broken in order to kill him and then the death comes ; only then such a death is accurssed. He was put on the cross but did not die of it. The Jews mistakenly believed that he had died on the cross so do the Christians but they also believe that he rose from the dead. The reality is that Jesus became unconscious because of the shock ; this is what is meant by

"He was made to appear to them like one crucified to death." (4 : 158)

In connection with this event, the prescription of the Balm of Jesus is an astonishing evidence. This Balm is mentioned in the pharmacopoeias of the Hebrews, Romans, Greek and the Muslims. In its definition, it is mentioned that the prescription was made for Jesus Christ. It is a matter of shame to think that God lifted Jesus up to Heaven as if He was afraid of

the Jews lest they should catch him. Such ideas were expound ed by those who did not know what the real issue was. To harbour such ideas is to speak ill (God forbid) of the Holy Prophet because the Quraish challenged the Holy Prophet to perform the miracle of ascending to the heaven and descending with a Book, if he did that they would embrace his religion. But the reply they received was :

قل سبحان ربی هل کنت الا بشراً رسولا

that I am only a man and it behoves not God that He should take a man up in the Heaven against His word. He has declared that human beings shall spend their lives on the earth. On the other hand God took Jesus up bodily to Heaven and did not care about His word ; He had declared that

فیها تحیون و فیها تموتون و منها تخرجون

some of the people think that there is no need for them to accept the claim of any Promised Messiah. They say that they accept that Jesus is dead, but, as long as they are Muslims and they say their prayers, observe fasts and follow the other injunctions of Islam, there is no need of anyone. They should remember that they are commiting a grievous error. How can they claim to be Muslims when they do not obey the command of God and His Messenger ? The command was that when the Promised Messiah should appear, they should rush to him and reach him even if they had to drag themselves on their knees on ice ; but contrary to this an in differenceis shown. Is this Islam ? Is this being a Muslim ? Not only this I am called all sorts of names. I am called heretic and Dajjal. One who inflicts pain on me thinks he is doing a noble deed and one who calls me a liar thinks he is pleasing God.

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O ye people who have been commanded patience and fear of God who has taught you haste and distrust. What sign is there that God did not manifest ; what argument is there that God did not present and yet you did not accept me and defied God's commandment with impunity. With whom should I compare the sly people of this age ; they are like the deceit-

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ful person who closes his eyes and asks where to the Sun. O, thou self deceiver, open thy eyes and thou shall see the Sun. It is easy to call the Messenger of God a heretic but hard to follow him upon the thin edge of faith. It is easy to call His Messenger Dajjal but difficult to enter the narrow door by following his teachings. One who says he cares not for the Promised Messiah has no anxiety for his faith. Such people have no regard about faith, salvation and purity. If they search their hearts, they would find out that without fresh and renewed confidence that descends from Heaven through the Messengers and Prophets of God, their prayers are nothing but rituals and their fasts nothing but mere starvation. The truth is that no one can really clean himself of sins, or truly love God, or fear Him, as He should be feared until one, His grace, mercy and strength, embraced, His knowledge. It is clear that all kinds of fear and love stem from knowledge. All the wordly things to which man gets attached, or love, or fears, spring forth in a person's heart out of knowledge. It is true that knowledge cannot be had without God's bounty and will not be useful without His blessings. Grace begets His Knowledge and then through Knowledge the door of pursuit of truth and justice is opened, and remains open through His grace and is not shut. In short Knowledge is achieved through His grace. His grace purifies and brightens the Knowledge, lifts the barrier in between, cleanses the baser self, strengthens and gives life to the soul, sets the baser self free from the dungeon of villiany, washes away the filth of evil desires, and lands one on the safe shore from the torrents of carnal passions. Then a change comes on man; he intrinsically shuns evil life. The first step which His grace develops in the soul is supplication. Do not fancy that you pray daily and that the daily prayers are nothing but supplication. The supplication that is born out of His knowledge and benediction is of different nature and condition. It is something which completely annihilates. It is a kind of fire which mellows. It is a magnet which attracts His mercy. It is a storm which ultimately turns into a boat. Every thing

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impossible is achieved and all poisons turn into antidote.

Blessed are the prisoners who tire not of praying, for they shall be set free. Blessed are the blind who slacken not in prayer for they shall see. Blessed are those who are in the graves and seek the help of God, for they shall rise.

Blessed are you who tire not of praying. Your soul melts, your eyes shed tears and a fire burns in your bosom to pray. It draws you to wilderness and dark cells and makes you a frenzied restless drunkard to enjoy the taste of solitude so that you may be exalted. The God I call you to is generous, merciful, modest, sincere, faithful and Compassionate to wards the meek; so be faithful and pray unto Him sincerely and faithfully that He may be merciful to you Cut yourself off from the tumult of wordly things. Do not turn personal quarrels into religious controversies. Accept defeat for His sake that you may inherit great victories. Miracles are wrought at the hands of those who pray. Prayers descend from Him and ascen to Him. As a result of prayers He comes as close to you as your scul. The first blessing of prayers is that it brings about a sublime change in man. As a result God changes His attributes although His attributes are changeless; yet for the reformed person He manifests Himself in a different manner which is hidden from the world; as if He is a different God, yet he is the same God. The new manifestation gives Him a new character. Then in the light of His new manifestation, He helps the transformed person in a manner which is denied to others. This is the marvel.

Supplication is an elixir which turns dust into Gold. It is a kind of water that cleanes the innerself. Supplication melts the soul and it flows out to God. It stands before God, it bows, it prostrates. The prayers enjoined by Islam are its physical manifestation. Standing up portrays the willingness of the soul to face all kinds of trials and its submission to His command; bowing symbolises the cu ting off of all wordly ties and loves and its losting itself in Him, prostration indicates its complete annihilation. Such is the prayer which creates communion with God. In the divine Law of Islam a mere reflection

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of this has been created in the form of daily prayers, so that the physical form may lead to its spiritual essence. God has created man in a manner that the body affects the soul and the soul affects the body. When you are sad, your eyes shed tears; when you are happy a smile appears on your countenance and sometimes you start laughing; if the body is hurt and is in pain the soul shares the pain a pleasant breeze that touches the body affects the soul. The purpose of the physical form of prayers is that because of the close association of the body and soul, the soul may move in the direction of God and as a result one may start cherishing the spiritual standing and prostration. The spiritual advancement of man is subject to rigour and prayers too are a form of mortification. It is apparent that when two things are fused together if we lift one, the other moves too. Physical standing and prostration do not bear any fruit unless the soul too takes part in them. This participation depends upon knowledge and knowledge depends upon His grace.

Since the creation of man it is the practice of God that first he fills a person with the Holy Spirit then through the Holy Spirit He germinates the seed of His love in his heart and lets it take root and grow. He strengthens his knowledge by manifestations and cleanses him of his weaknesses until he is ready to lay down his life in His cause. An inseparable bond is welded with this eternal Being and this relationship withstands all afflictions. No sword can cut this bond of love. This love needs no artificial props; there is no desire of Paradise and no fear of Hell, neither the wish for worldly comforts nor hunger for wealth. It is a strange kind of relationship known only to God. What is unique about this relationship is that the love himself does not know the cause of it why and how it is; love has its roots in eternity. Such a relationship is not the result of knowledge, rather knowledge springs from it and brightens it, as the fire is actually within the stone but the sparks fly from it when the flint is struck against it. On the one hand, such a person is in love with

God, while on the other he is deeply involved in the welfare of humanity. That is why while he is drawn to God, he at the same time draws people to himself. As the sun draws everything of this universe towards itself, and yet at the same time is itself drawn in some direction ; the same is the case of such a person.

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These people, in the terminology of Islam, are called prophets, messengers and reformers. They are blessed with revelation from God and miracles are wrought at their hands. A large number of their prayers are answered. Some ignorant people claim that they too see true dreams, occasionally their prayers are also answered and sometimes they too receive revelation. So where lies the difference between them and the prophets of God ? In their estimation the prophets of God are either deceitful persons or are selfdecieved, who are feeling proud about such an ordinary thing. There is hardly any difference between them and the other follows. This is arrogance. Such arrogance is destroying many a person. To the seeker after truth the answer to his doubts is that it is true that God, out of sheer grace and favour, has bestowed His divine blessings on a selected group of people, but the enemies and the spiritually blind have always opposed the prophets and yet the prophets of God have always been victorious. Their divine illumination manifests itself in a manner that an intellegent person has to admit that there is a world of difference between them and the rest. A beggar may possess a few pennies while the Emperor's treasury is full of them ; but the beggar cannot claim equality with the Emperor. The firefly emits light and so does the sun, but the firefly cannot say that it is equal to the sun. The reason why God has planted tiny seeds of revelation, dreams and visions in ordinary people is that they may recognise the prophets from their own experiences, and their doubts being satisfied, they should not be left with any excuse.

Another charateristic of the chosen people of God is that they possess qualities of efficacy and magntic attraction. They

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are sent to establish spiritual generations. As they lead on the basis of discernment, they rend asunder the dark veils between God and His creation ; that is why the true knowledge of God, His love, peity, true abstinence and suavity is brought about only through them. To cut asunder from them is like cutting off the branch from a tree. The virtue of this relationship is that the closer the association the better is the spiritual advancement and with the breaking off of this relationship the spiritual state begins to rust. It is arrogance to think that one is not in need of the prophets and the messengers of God. This is a sign of loss of faith. A person who harbours such ideas is deceiving himself when he says, "Do I not say my prayers ; do I not observe the fasts, am I not a Muslim" ? He thinks on these lines, because he is unaware of true faith and its longing. He should contemplate the fact that althogh God is the Creator of man, yet He has made him the cause of the creation of another human being. Just as in the the material world there are physical fathers who creat similarly, there are spiritual fathers who are the instruments of spiritual birth. Beware ; do not deceive yourself by the mere external form. Read carefully the Holy Quran and know what He really demands from you. He expects from you what he has commanded you to pray for in sura Fatiha. What He counsels you to pray five times a day for is that you may be granted what has been bestowed upon the Prophets and the Messengers. How can you, without the guidance of the Prophets and the Messengers, achieve what they have been blessed with ? It is necessary that from time to time God should raise Prophets among you so that you may be guided to achieve the state of certainty and love. Do you want to fight with God and break this age old practice ? Can the sperm demand that it does not wish to be born out of a father ? Can the ears demand that they do not wish to hear through the medium of air ? What greater folly could there be than to challege God's time old law.

(To be continued)

Hazrat Maulana Maulvi Nooruddin
AS KHALIFATUL MASIH I

By The Late Ch. Ali Mohammad B.A., B.T.

(Continued from last issue)

A Dream Fulfilled

On March 16, 1903, the Promised Messiah (peace be upon him) saw a dream that a man belonging to the Ahmadiyya Community had fallen from a horse. The Promised Messiah knew the man but did not reveal the name of the person. It was on Friday the 18th of November, 1910, when Hazrat Khalifatul Masih I after delivering the Friday sermon paid a courtesy visit to Nawab Mohammad Ali Khan at his house outside the town. On the return journey, strangely enough, the horse spirited up and galloped at full speed. Passing through a narrow lane the horse stumbled, and Hazrat fell down from it and was wounded in the temple. Ayesha Begum the wife of Sheikh Rahmatullah Ahmadi, a coal dealer of Qadian, just then came out of her house and saw the accident and informed her husband who tried to stop the bleeding with his own turban. Hazrat was carried home by Sheikh Rahmatullah, Hakim Ghulam Mohammad and Ghulam Mohyuddin.

Doctors Basharat Ahmad, Elahi Bakhsh and Abdullah immediately stitched the wound which practically never healed up to the end of his life. The dream of the Promised Messiah had come true.

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The Publication of Anti-Khilafat Pamphlets from Lahore

The anti-Khilafat compaign by some prominent members of the Ahmadiyya Buildings in 1909 was suppressed for the time being. The agitation was hushed up by Hazrat Khalifatul

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Masih I but the embers under the ashes lay smouldering for some years to come.

The idol of Anjuman still lurked in the minds of some notable dwellers of the Ahmadiyya Buildings. On the other side Hazrat Khalifatul Masih I, constantly emphasized the importance of Khilafat in Islam. He quoted verses from the Holy Quran, pointing out the fact that :

و اذ قال ربک للملئکة انی جاعل فی الارض خلیفه

(And when thy Lord said to the Angels) "I am about to place vicegerent in the earth ",

یا داؤد انا جعلنک خلیفة فی الارض

"O David ! We have made thee a Vicegerent in the earth."

و عد الله الذین آمنوا منکم و عملوا الصلحت لیستخلفنهم فی الارض کما استخلف الذین من قبلهم

"Allah has promised to those among you who believe and do good works, that He will surely make them successors in the earth, as he made sucoessors (from among) those who were before them." (Al Noor).

As for himself he (Khalifatul Masih) emphatically declared that it is God Who made him Caliph. Throughout the tenure of his office he declared that he was made Caliph by Allah Himself. No society, no Anjuman, and no individual had a hand in appointing him the Caliph. What we learnt from him during the period of six years of his caliphate, was the proposition that it is God Himself Who makes caliphs, but people of the Ahmadiyya Buildings harped upon the tune of Anjumanism. Maulvi Mohammad Ali M.A. in Qadian, was a strong supporter of parliamentarianism in Ahmadiyyat.

Leading men of the Ahmadiyya Buildings proposed to start a paper advocating their own views. They also filed a declaration which was granted and the پیغام صلح 'Paigham-i-Sulh' saw the light of day on 10th July, 1913.

Later on anonymous tracts were published from Lahore and posted to Ahmadis living in different towns in the Punjab and several other places. Both the tracts caluminated Hazrat Khalifatul Masih I as well as the pious members of the House of the Promised Messiah (peace be upon him). The publication of these tracts adversely affected the health of the Reverend Khalifatul Mesiah.

Last Illness

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Upto the end of the year 1913, Hazrat Khalifatul Masih carried on his normal duties. His daily engagements continued to be performed as usual, but the year 1914 brought about various spiritual and temporal changes in the affairs of the world. Hazrat Khalifatul Masih's health began to deteriorate and in January, 1914, he felt pain in the side of the chest as well as a low fever sometimes. In February his debility increased. It was proposed that a European doctor be sent for from Lahore after consultation with some of the eminent Lahore friends. Doctor Malool was approached to visit the Head of the Community at Qadian and suggest a remedy. The doctor consented and he visited Qadian accompanied by Doctor Syed Muhammad Hussain Shah. Doctor Malool suggested a change of place. Accordingly Maulvi Mohammad Ali and Maulvi Sadruddin, Headmaster, proposed that the upper storey of the Talimul Islam School Hostel would be a suitable place, but it was a dangerous affair to lift him up. The proposal was therefore, dropped and Nawab Mohammad Ali Khan was asked to invite Hazrat Khalifatul Masih to his own residence "Darus Salam," out side the town, to which he gladly consented. Hazrat Khalifatul Masih was pleased with the change of place and passed the remaining days of his life at the Nawab Sahib's residence, but his weakness was daily on the increase. It was evident that he could not live long. Judging his own weaknness Hazrat Khalifatul Masih wrote a will with his own hands. It runs as follows:

The Will

'With all my senses intact, I repeat the Muslim formula

لا الہ الا اللہ محمد رسول اللہ

"There is no God but Allah and Mohammad is His Prophet."

My children are too young. There is no money in our house and God is the Supporter of my children. They must not be helped with money from the poor or the Orphan's fund. A certain amount of the *debt* of *honour* be collected which should be repaid by those who are capable to pay or the books of my library may be devoted to their benefit. My successor should be pious, popular, a true Muslim through and through. He should be kind and forgiving to the old as well as the new companions of the Promised Messiah. I was a well-wisher of them all, he too should be their well-wisher. Lessons in the Holy Quran and Hadith should continue as before.

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Nooruddin,
March 4, 1914.

On Friday morning the 13th of March 19 4, Hazrat Khalifatul Masih's general condition rapidly declined, Sahibzada Mirza Bashiruddin Mahmood Ahmad sent for Bnai Abdur Rahman Qadiani and asked him to immediately proceed to Lahore and fetch deer-musk from Hakim Mohammad Hussain as soon as possible for Hazrat Khalifatul Masih's condition was causing anxiety. Meanwhile Hazrat sent for his eldest son, Abdul Haye, to himself and said, "I believe in the existence of God, in the truth of the Book which was revealed to the Holy Prophet (may peace abd blessings of Allah be upon him) of Islam for the guidance of humanity. I regard the companions of the Holy Prophet as the rightly guided people of the time and I regard 'Bukhari' the book which God likes. I believe in the truth of all the claims of the Promised Messiah and Mehdi and love him as well as his children more dearly than I like you. I leave the community to the trust of God

and hope He would not let it down. My last advice to you is this, "You hold the Quran firmly, act upon its teachings and inculcate it as best as you can!"

He performed 'tayummum' and offered his Zohar (noon) prayer. He was still in prayer when he breathed his last. May his soul ever rest in peace. Amen.

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Judging from Hazrat's general weakness Nawab Mohammad Ali Khan immediately sent for Sahibzada Mirza Mahmood Ahmad to reach his residence. The Sahibzada, while still on the way, learnt to his sorrow and grief that Hazrat had expired.

The news of his death was telegraphed to Presidents and Secretaries of all the Jamaats outside.

After the expiration of Hazrat Khalifatul Masih I the local Ahmadi population of Qadian were struck with grief at the loss of their spiritual guide. They passed the night in agony, lamentation and prayers. The people's grief was aggravated by the fear of schism which threatend the community. Apparently the community seemed to be divided on the point of the next successor to the Promised Mesiah (peace be upon him). The influential and prominent members of the Lahore Jamaat had created an atmosphere, which menaced the very foundations of the Ahmadiyya Community. These members were bitterly hostile to the institution of the caliphae after the Promised Messiah. By their incessant efforts from the pulpits and private discussions they wanted to eradicate the idea of allegiance to the Caliph. They laid an undue emphasis on the importance of Anjuman on the other hand. But the majority of Ahmadis who had been taught the meaning and the importance of Caliphate by Hazrat Khalifatul Masih I for the last six years, advocated the institution of Khilafat. Sahibzada Mirza Bashiruddin Mahmood Ahmad had a long talk with Maulvi Mohammad Ali M.A. who virtually became the leader of the Anjumanites and was bitterly opposed to the idea of Caliphate. Members of both the parties assembled at the residence of Nawab Muhammad Ali Khan on March 14th, 1914.

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The Sahibzada addressed the audience and laid stress on the institution of Khilafat after the Promised Messiah. Maulvi Mohammad Ali opposed the very idea of Khilafat. Much was said on both sides but nothing came out of it.

The Sahibzada went so far as to suggest that a successor should be immediately chosen from either party, whose authority would be final. Even this course was not acceptable to the leader of the opposition. Maulvi Mohammad Ali, like the Prime Minister of the United Kingdom of England or the Grand Vizir of Turkey, thought of giving highest prominence to the institution of Anjuman and down grading the position of the Caliph or Amir as he proposed the next successor to be called. He wanted the Khalifa to be restricted to cerenomial duties of accepting allegiance from new comers, offering funeral prayers, giving martial sermons and leading daily prayers.

After the 'Asr' (late noon) prayers all the people assembled in the Noor Mosque with heavy hearts. After the prayer Nawab Mohammad Ali Khan read out the 'Will'. The 'Will' was eloquent on the point that a successor should be chosen, who would continue in himself the qualities of a deep knowledge of the Holy Quran and treat the companions of the Promised Messiah (peace be upon him) with magnanimity. After the 'Will' was read over, Maulvi Mohammad Ahsan of Amroha, stood up and proposed the name of Sahibzada Mirza Mahmood Ahmad as the fittest person to lead the community. Maulvi Mohammad Ismail seconded the proposal. All the men in the mosque tendered their allegiance to the Sahibzada with the exception of those who belonged to Maulvi Mohammad Ali's party. The new caliph offered hearty prayers for all those who had initiated at that time. The new Imam accompanied the funeral procession to the graveyard (Bahishti Maqbara) Qadian, and led the funeral prayers of Hazrat Maulana where he was laid to rest by the side of his beloved Master (The Promised Messiah and Mahdi).

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Some Traits of his Character.

1. Trust in God. As a true believer, Hazrat Maulvi Sahib had full trust in God. The Promised Messiah and Mahdi (peace be upon him) undertook a journey to Delhi on October 22, 1905. Soon after he reached Delhi with his family, Mir Nasar Nawab, his father-in-law, suddenly fell ill. The Promised Messiah (peace be upon him) wired Hazrat Maulvi Nooruddin to reach Delhi. The telegram contained the word 'immediately'. As soon as the telegram reached Qadian and was read out to Maulvi Sahib, he rose up at once and started for Batala to catch the train without having made any preparation for the journey, not even the amount of money to purchase the railway ticket. No sooner had he reached Batala, than a Hindu gentleman requested him to visit his ailing wife in the town. Hazrat Maulvi Sahib replied that he was bound for Delhi and was only waiting for the train. The Hindu gentleman, replied that he would bring his wife to the railway station. The learned physician would be good enough to prescribe for her, to which he agreed. The gentleman immediately went to the booking office, purchsed a ticket for Delhi for Maulvi Sahib, together with a substantial sum of money as his 'nazar' (fee).

2. Hazrat Mir Nasir Nawab Sahib one day asked Hazrat Maulvi Sahib to contribute some amount towards the poor fund. Hazrat replied to Mir Sahib that he was sorry as he had no money at that time. But Mir Sahib persisted in his demand. Hazrat Khalifatul Masih I (Hazrat Maulvi Sahib) lifted a corner of the cloth he was sitting upon, and picked up a pound sterling and gave it to Hazrat Mir Sahib.

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3. Hazrat Sahibzada Mirza Mahmood Ahmad was sitting by the side of Hazrat Khalifatul Masih I, when a man came in and handed over two hundred rupees to Hazrat Maulvi Sahib, telling him that he would get back the money after two years. Just then a man had already requested Hazrat Maulvi Sahib to give one hundred rupees as a loan to him, Hazrat

give one hundred rupees to the man and got a receipt from him.

After a short while the man who had entrusted Hazrat Maulvi Sahib with two hundred rupees, came back and demarded the full amount, which he had given him a short time before. Hazrat Maulvi Sahib was in a fix but told the man to recevie his money after an hour. He agreed to it. Meanwhile Hazrat Maulvi Sahib got two hundred rupees and paid the man his full amount. Such was the trust which Hazrat Maulvi Sahib put in his God.

It was probably in 1908, when my (the author's) elder brother Niamatullah Gohar saw a dream in which he was shown a vast treasure of silver coins. Someone told him, "Here lies the treasure, whence Nooruddin is provided with his provisions".

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His Love for the Holy Quran

Hazrat Maulvi Sahib was a passionate lover of the Holy Quran ever since he studied it with his teachers in the holy places of Mecca and Medina. He always gave a 'dars' (interpretation and explanation) of the Holy Quran, wherever he was. Even in the Hindu State of Jammu and Kashmir he had his pupils among the ruling family who had their lessons in the Holy Quran. When he migrated to Qadian, he continued his 'dars' of the Holy Quran with a clock-like regularity. His method of interpretation and explanation was very simple, illustrative and comprehensive. He used to say that many a commnetator of the Quran would come and deliver the 'dars', but you won't find the like of Nooruddin.

Maulvi Mohammad Ali M.A. used to come to Hazrat Khalifatul Masih I and show his commentary and notes to him.

While in Lucknow, studying 'tibb' (medicine) from the renowned Hakim Ali Hassan, Hazrat Nooruddin requested the Hakim to instruct him in the 'Qanoon' (law) of Bu Ali Sena.

The Hakim said, that it was the most difficult part of the science of 'tibb'. "I will instruct you when you have finished the elementary books on medicine." Young Nooruddin replied, "If I can understand the Holy Quran which is the Word of God, cannot I understand the "Qanoon' of Bu Ali Sena, which is man made". The Hakim Sahib was pleased to teach his young pupil the law he desired.

Mode of Reciation

His mode of reciting of the Holy Quran was no doubt simple, but it had a peculiar charm of its own which ultimately ended in melodious lays. Himself a lover of Quran, he instilled in the hearts of his pupils a taste for the Holy Quran.

His Knowledge of Arabic Language and Literature

His stay in the holy Cities of the Hejaz for a number of years afforded him a chance to study Arabic. He often quoted vereses of ancient and modern Arabic poets. It was his vast knowledge of Arabic language that afforded him the opportunity to write the sermon, along with Maulvi Abdul Karim, which was revealed to the Promised Messiah and Mahdi (peace be upon him) on April 11, 1900, the Day of Idul Azha.

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His Spiritual Eminence or Elevation

Hazrat Maulana's life was moulded in the light of the teachings of the Holy Quran. He did nothing which was against the spirit of piety and the fear of God. He firmly believed in the efficacy of prayer. On Friday, after the Asr Prayers he would generally retire to his private room and pray for the general welfare of the Ahmadiyya Community and for the progress and propagation of Islam. His words generally assumed a prophetic form. One day I (the author) was sitting close to

him, when he said, to me, "Mian! Last night I saw a peculiar dream about your brother, Niamatullah Gohar. Someone said to me, "Let Niamatullah Gohar know that if he wishes to pass his B.A. examinatlon, he should appear in his F.A. (intermediate)". Accordingly I wrote to my brother what had transpired between Hazrat Khalifatul Masih I and myself. Brother Gohar appeared in his F A. in 1916 and in 1924 he appeared in his B.A. and passed creditably. It is strange that he was declared successful in both his examinations by the Grace of God. Thus the dream was literally fulfilled and my brother because Niamatullah Gohar B.A. Again, Hazrat once said that owing to some irregularity in his diet, he developed some stomach disorder. This being the case, he received the revelation :

بطن الانبياء صامة

"A prophet's stomach is silent"

It is clear that Hazrat Khalifatul Masih I a was passionate lover of the Holy Quran. He received inspiration from the Word of God. His dreams were clear, his visions vivid and he was blessed with a number of revelations.

To be brief he was a man of God, His life was an embodiment of the teaching of the Holy Quran and the sayings of the Holy Prophet (Peace and blessing of Allah be upon him).

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Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.